

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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## The Flaming Sword.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

## WRATH AGAINST THE DAY OF WRATH.

The laws of Wall Street have more binding force than the laws of God Almighty upon the present humanity. Congress, backed by Wall Street, and Wall Street abetted by Congress is the bond of unity and obligation. It is a combination with ten-fold the efficacy of the law of God with the modern *civilizee*.

The law of God, thundered from the summit of Sinai, has lost its present power with the race. Usury, enforced in every branch of business, is legalized through human greed for wealth in opposition to the positive enunciation of Jehovah.

The unfoldment of the ten principles of natural law, as in their categories they are exposed in what are called the laws of Moses, marvelously include the significance of the meaning, "Thou shalt not covet." In this law usury is unmercifully condemned, and those who practice it are threatened with the direst vengeance.

Are the millionaires who heap up their treasures by robbery, heaping up wrath against the day of wrath? Well, it looks like it. We would give the warning voice but they will not be warned, and woe be to the man who dare venture the prediction of their speedy downfall.

The second coming of Christ, so-called, which is to be the coming of the Son of man, will be the unfoldment of the universal or heavenly man—the creation of the new earth and its unity with the new heavens. It will be the establishment of the Divine government constructed after the pattern of the heavenly government which is, both in form and function, the structure of a man. It will come as the legitimate operation of law in the course and true order of procreation from the living Words centered in Jesus and spoken as the Holy Spirit which sat upon those who received them as cloven tongues, Words, male and female, in pairs, in germ form for propagation.

This new kingdom now to be established will be *Word begotten*, produced from and in the form of the Lord Jesus who was the embodiment of all who are sealed in the new kingdom, and who constitutes the exact pattern or archetype of the kingdom now ready to come forth as the ultimate of governmental construction.

## THE MOTHERHOOD.

### THE RIVER AND TREE OF LIFE.

#### WHAT COMPRISES THE FRUIT OF THE TREE?

[CONTINUED FROM NO. 31.]

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne" (wisdom of the Divine mind) "of God and of the Lamb" (power of begetting Divine offspring).

It is not generally known that wisdom is the substance of mind or thought. Thought or mental energy is the product of the reciprocal action of mind and matter. The friction of mental activity, both conscious and unconscious, or voluntary and involuntary, upon the particles of brain matter destroys the atom as such but converts it to energy or spirit, and energy produced from the destruction of atomic particles, as intellectual substance, is either true or false according to the quality of the mental impulse as originating in the desires.

Mental force or energy may be divided into two generally distinctive substances; namely, the intellectual and affectional principles. From the will, in the descending ratio, the solid substances of the body have their origin. Wisdom proceeds from the will in the ascending ratio. True wisdom (wisdom purified from every extraneous element) is the River of Life, and more especially as it becomes literal or natural truth. Pure, genuine truth—proceeding from the rational activity of the mind as predicated on a substantial and demonstrated premise—is the River of Life. As this cannot proceed otherwise than from personality in the tangible form, it follows that the pure River of the Water of Life must issue from the re-involved manifestation of God the Lord, personally present.

Note in Revelation that which precedes St. John's declaration of the vision of the River. "And I saw a new heaven and a new earth: for the first heaven" (Church) "and the first earth" (State) "were passed away; and there was no more sea" (no more truth in ultimate things).

"And I heard a great voice out of heaven, saying, Behold, the tabernacle" (the Lord's human personality) "of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." These are begotten of the Lord by reproduction (regeneration) and are his children.

The pure River of Water of Life proceeding from the throne is manifest after the tabernacle of God is with men. The River of Life waters the Tree of Life. Without the pure doctrine of natural life the Tree of Life could not be produced.

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." It is herein plainly set forth that the Divine human comprises the temple and that from its throne and altar—the intellectual and affectional principles—proceed the River and the Tree of Lives.

The pure, loving and wrathful Jesus (loving toward those, no matter how sinful, who would repent and be regenerated; wrathful toward those who maliciously desecrated sacred things,) constituted the root of the Tree of Life. The unfoldment of that germ into the product and offspring of his own planting comprises the fruit of the tree.

Genuine doctrine, by which the regenerating man shapes his life, is the River that waters the Tree, and the application of the doctrine to life, in the final result of the uses of life, constitutes the fruit.

The book of life contains the names of those who are redeemed. These

names are the personalities revealed and re-incarnated, which, when mature and ready to be absorbed into the entities and consciously perpetuated eternal ones, become the ripened fruit of the Tree of Life.

The man, Jesus, both the Son of man and the Son of God, was the firstfruits of the resurrection; the firstfruits of the Tree of Life. As the firstfruits of life, does he constitute a genuine sample of what the succeeding fruit will be when the age fulfills itself in the product of its generations?

"And the city" (doctrine—*spiritual*, the woman—*natural*, as may be shown by what follows,) "had no need of the sun" (the distinct masculine form and principle), "neither of the moon" (the distinct feminine principle) [this is scripturally demonstrated in the exclamation of Jacob in reply to Joseph, when Joseph said to his father, "I dreamed that the sun and moon bowed down to me." "What, shall thy father" (sun), "and thy mother" (moon), "bow down to thee?" "to shine in it for the glory of God" (conjunction of the bride and bridegroom) "did lighten it, and the Lamb is the light thereof."]

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." By the foregoing it is seen that the light of the Lamb is in consequence of conjunction. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth" (those who are made kings and priests unto God) "do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there." Hence they will never be shut.

"And they shall bring the glory and honour of the nations into it." We shall throw some intellectual light upon this hitherto obscure subject, by recourse to the great law of correspondential analogy.

We will return to the conarium and glandula vita. It has been shown in our analysis of the brain, and the study of the relations of the poles of the meso-longitudinal axis, that the conarium is male, and the glandula vita female. These two forms, with corresponding and respective functions, are separated by the intervention of a channel of communication which provides a break in the continuity of communication. This fracture of continuity also provides the aspect of time in which resides the secret of death, because it insures that quality of metamorphic transformation in which a break in the continuity of consciousness obtains.

In the human brain, then, in that relation of its duality defined by distinctive male and female forms and offices, there reside two centers, the *throne* and *altar*, as separate centers of impulse and action. This is the kingdom and priesthood as divorced, but consorting conjungaries. These comprise the sun (conarium) and moon (glandula vita).

There is no need of the sun and the moon, for the Lord God Almighty and the Lamb are the light of it. There must be a conjunction, and such a conjunction as will insure the bringing into it "the glory and honour of the nations" (nations). What are the substances of the nati? Just under the conarium are the two organs called the nates. They act, in the above denoted segregate brain, directly upon the conarium and not upon the glandula vita. They therefore do not bring their energies to act directly upon the glandula vita, but move indirectly through the channel of broken continuity, and through the operation of the pineal gland or conarium flow, with the substances impelled by them, through the corruptible channel of broken time.

"I WILL OPEN BEFORE THEE THE TWO-LEAVED GATES AND THE GATES SHALL NOT BE SHUT."

The brain is dualistic, and in consequence of this dualistic action man dwells in the state of perpetual dying. This is mortality. Dualism is the cause of mortality. There must be a

substitution of unism for dualism. The condition is easily enough understood, but the changes to be wrought are not so easy of accomplishment though there be laws of transformation by which the change must be wrought.

To insure life, dualism must be destroyed and unism effected. In other words, the conarium must be extirpated and the offices of male and female be centered in one pole of double function. Then the energies of the nations will flow into it, namely, the center in which unite the twelve divisions of the brain determining towards the glandula vita and not towards the pineal gland as now directed and operative. The center and head of the brain becomes feminine, "and She shall be called the Lord, our Righteousness."

There must be and is a law by which the extirpation of the conarium will be accomplished. This cannot be accomplished in the particulars or least forms of the body till effected in the general body to which the least forms belong. We mean by this, that the pineal gland will not be removed from the brain of the vidual male and female forms till removed from the head of the general form or the head of the grand or universal man. This removal is the office of the Joshua (Saviour) of this dispensation.

Joshua (Saviour) made sharp knives and circumcised the children of Israel the second time at the hill of the foreskin before they could enter into the possession of the typical land of promise, so Joshua (Saviour) must make sharp knives and circumcise the children of Israel before they can occupy the real land of promise; the Palestine of immortal life.

The change from dualism to unism is the destruction of the tree of the knowledge of good and evil, and the substitution of the Tree of Life. It is the removal of the masculine visible head and the re-implication of the rightful queen upon the throne of natural dominion, man or the masculine principle and power becoming the invisible and spiritual head and quickener of the woman who is the visible center and queen of authority.

The apiary is the type of the kingdom of righteousness in the earth, the queen bee being the center of dominion, and the workers of the hive being neuters, forms in which the male and female principles unite.

The fact that the present relation of doctrine (city of Babylon) to life results in a corruptible dissolution of the body is proof enough that the law of life is not known in the church which claims to possess the keys of the kingdom of heaven. The corresponding fact that the relation of the two coordinate poles of the brain co-operate to perpetuate the mortality of the vidual is sufficient proof that the anatomical formation and corresponding physiological offices are not what they should be, for the Lord hath no pleasure in death, and to insure life there must be a transformation, in fact, a revolution in the circulations of the brain and body, and this physiological change cannot come except through some radical, anatomical substitution.

In the brain the conarium is the present head and regulator of cerebral commerce, and that which would be the center of the Tree of Life is the center of death. The glandula vita must become the regulator of cerebral commerce, then the form and office of life will have become manifest.

The new Jerusalem is established in the heavens (head) of the new man. Integralism in the spirit is effected. The true commercial principle is intellectually formulated. She now descends to express herself in the body that the floodgates of hell may be closed up.

By what method shall the new Jerusalem descend and formulate herself as the queen of earth, and generator of the new body? Before the new order (genus) appears, the woman must centralize, the glandula vita must perform her function.

What stone have the builders rejected? This stone shall become the head of the corner.

There must be a corner. There must also be a head of the corner. The woman can in no sense be called a stone, except as she becomes inherently masculine. The masculine is the impregnative principle and form, hence all Messiahs must be masculine. The final external dominion must be given to the woman who becomes the corner. In the culmination of the new order this must have its representative. The word *ord*, from which order is derived, is an Anglo-Saxon word meaning corner. It means, according to Webster, "edge or point, also a beginning;" "the beginning and ending." This *ord* or point must represent the way or channel through which conjunction is effected, and therefore the type of the new life in its material beginning.

The fruit of life are the sons of God. The Tree of Life is that which produces the fruit. Eve was called Eve (Haveh, life) because she was the mother of all living. If she was the mother of all living, not the *dying*, the Mother of the immortals, she must have been that from which the sons of God were produced, and as they comprise the fruit of life, she must have been the Tree of Life, and that for which the Flaming Sword is given to protect.

## THE TWO FIG TREES.

"And he left them, and went out of the city into Bethany; and he lodged there."

"Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!"

"In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."

"The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadrezzar, king of Babylon, had carried away captive Jeconiah, the son of Jehoiakim, king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon."

"One basket had very good figs, even like the figs that are first ripe, and the other basket had very naughty figs which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? and I said, figs; the good figs very good; and the evil very evil, that cannot be eaten they are so evil."

"Again the word of the Lord came unto me saying, Thus saith the Lord, the God of Israel; like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good."

"For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them and not pull them down; and I will plant them and not pluck them up."

"And I will give them an heart to know me, that I am the Lord and they shall be my people, and I will be their God, for they shall return unto me with their whole heart."

What is to become of the evil figs may be known by turning to Jeremiah xxiv., and reading the continuation of the chapter.

"Now learn a parable of the fig tree. When her branch is yet tender and putteth forth leaves, ye know that summer is near. So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."

Very frequent reference is made in the Bible to the fig tree. For some reason it was employed or designated by the prophets and the Lord Jesus

as a type pointing distinctly to the culmination of events, or to natural and literal ultimates as referring both to the evil and the good.

To understand the reason for the employment of this particular species of the vegetable kingdom as a symbol of the ultimatum of the two kingdoms, the kingdom of righteousness and that of Satan, the character of the tree and its fruit should be studied with special reference to the analogy between the symbol and that condition and relation of society of which it is typical.

The fig tree begins the ripening of its fruit early, and observes in the degrees of ripening a distinctly marked series, both in quantity and quality; the first to ripen being fewest and best. The seeds are numerous and are not separated one from another by being incased in disseminations forming distinct departments or cells, as is the case with many kinds of fruit. As a species of food the entire fruit, including rind, pulp and seed, is appropriated, being delicious, nutritious and wholesome. It is a tree indigenous to warm climates.

What peculiar relation have the above mentioned properties to that particular stage of human progress or decline in which culminates the operations of the Almighty in the establishment of his kingdom by an orderly arrangement of his people in social fellowship for entrance to eternal life, and to the evil who are arraigned in judgment for separation and classification, being found unworthy of Divine fellowship and in opposition to the divine kingdom, thus culminating in destruction?

In two particular instances the Lord Jesus calls into requisition the fig tree to portray forcibly some fundamental doctrines of the Christian religion. On one occasion he went out of Jerusalem to Bethany and lodged there. In the morning he hungered, and seeing a fig tree in the way—as he was returning to Jerusalem—he came to it and looked for fruit. On finding none, he said to the tree, as if it were endowed with intelligence, "Let no fruit grow on thee henceforward forever." This episode in the history of the life of Christ the Lord is a direct and concise symbolic expression of the departure of the Divine life from Jesus in the real indoctrination of the church.

Jerusalem means doctrine. While He attempted, during three years and a half, to instruct his disciples in truth, no particular headway was made in their growth in his doctrines till after his translation. His translation was the "chariot of the cherubim," (conveyance or impartation of the Word,) through which the truth was communicated to the Church, for as the Holy Ghost was the product of the dissolution of his body on the altar of fire, not till after his translation could the Church become indoctrinated. His departure from this indoctrination (Jerusalem) through the sensual will into the natural humanity carries him to Bethany (house of song—confession of the Divine humanity—and house of affliction—rejection of the Divine humanity). Bethany signifies both house of song and affliction. On His return from sensual humanity (where he lodged in his planting) to Jerusalem, toward the resurrection of the truth and good of religion, to the place or quality of indoctrination, he comes first to the fruitless fig tree with the expectation of finding fruit thereon.

Admitting this to be one of the fundamental principles of religion, that in the planting of the body of Jesus, (which as the Word was the seed of God planted in the human race,) he passed by inversion down through humanity by the function of the degenerate human will into the hells from which he ascends in his resurrection, he naturally in his progress through human evolution, in his ascent, comes first to that quality of resurrected consciousness whose reasonings fail to ultimate in fruit. The leaves of trees, spiritually perceived, are reasonings, while in their literal significance as related to the Word



By the science of any department of active life, we mean the knowledge

an enemies—JESUS.  
God and man—O. F. T.  
How shall this correct and Divine  
injunction be applied? What is the  
proof of LAW WITH LOVE? Do apply  
it?  
The Jesus' answer is, "If ye love me ye  
will obey me." Obedience is the dis-  
ciple of love, and as the fruit of the  
fruit of the love, there is no other  
way to true salvation, according to  
the correct principles of a Divine in-  
struction. The question and answer  
relating to the young man who cam  
to Him asking, "Good Master what  
good thing shall I do that I may have  
eternal life," is too well known, and  
repeated of law. There is no other  
way to true salvation, according to  
the correct principles of Divine in-  
struction. The question and answer  
relating to the young man who cam  
to Him asking, "Good Master what  
good thing shall I do that I may have

The golden morn of the ages is th

fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; that whatsoever we shall say, it may come forth, and all things shall follow us. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our struggle is not carnal, but spiritual; nor do we wrestle with flesh and blood, but with principalities, powers, host, as long as Satan and his angels host are reigning in the air, squalling all the movements of humanity so long as we know that it is one of our great conflict, is either heaven or hell?" "What have we to do with One Lord will not assert his rightful authority on earth, by as dashin

powers; so long as Satan and his infernal host are mingling in and controlling all the movements of humanity; so long as we know that this issue of our great conflict is either heaven or hell?"

destructive power, destroying all who reject and deny the Word that came made flesh and dwelt among men, but a breath of life in the nostrils of all who are prepared to receive it, for through this Divine influx man becomes a living soul, created in the image and likeness of God, active and free. The Word is the *living* light which turns away man, to keep the way of the Tree of Life, and it is that which enters within the soul and divides the animal nature from the Divine, destroying the lusts of the flesh by the power of its mighty flame, thereby cleansing the sanctuary of the soul so that the higher nature can expand and unfold by the glorious light of His presence. Life. It is that which enters Man's heart as a small ash, strong and indomitable in nature, but the victory of the spirit turns every word and the power of turnings and windings taking human nature as it really is, disregarding the mere adventitious difference it enters into every race and despite the innumerable striving to escape the stroke (in pieces, like the death of sin and the most sacred and profound moral feeling) the mighty movement of the soul in its silent strenuous effort for attainment of the many adventures of life is a witness to the most rare thought, the agonizing struggles, to escape the stroke it pierces like the depth of sin and the most sacred and profound moral feeling—the mighty movement of the soul in its silent yet strenuous effort for advancement.

The work of the messenger, however, is to discover to us sin and the Devil's device and malice; to discover to us that we are loved to hate and that our neighbor is loved to love and thus to give us strength and give encouragement in the promise of assisting and crowning grace. The issue is involved in the principle of obedience to God's commands, the overcoming of the world, the flesh, and the Devil; it is in conjunction with our own efforts that the Spirit works within us, so that through his mighty power all fallacy is conquered so that we can arise triumphant because we have overcome through His aid and assistance the whole armor of God as above, almighty, earnest, obedient, and the sword of the Spirit, if the scathing piercing Word of God, the Messiah, of the world, the flesh, and the Devil.

It is in conjunction with our own efforts that the Spirit works within our souls. Through its mighty power all fallacy is conquered so that we can arise triumphant because we have overcome the whole armor of God and, above



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## SOME QUESTIONS ANSWERED.

A respected subscriber to the FLAMING SWORD wants an answer to certain questions.

First. "What is the necessity of recognizing Cyrus as the Messiah?"

If, as the prophet Malachi declares, before that great and terrible day of the Lord, the judgment day that ends every dispensation, God sends the Messenger of the Covenant, Elijah the prophet, and if Cyrus is the Messenger, as Koreshans believe, there must be need of those who shall receive the first and highest benefit of his coming, through recognizing him as such Messenger, Messiah, or anointed One.

Those who were saved during the Jewish age were resurrected spiritually in Jesus Christ. He said, "I am the resurrection and the life." He also said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The covenant or conjunction of God and man, of that age, or the first covenant, was a covenant preparatory to a covenant—a new, or second covenant.

He was the old heavens rolled together as a scroll, which, when it passed away with a great noise, or rushing sound or motion such as is caused by a rapid combustion, the spirits that were resurrected in him passed into the humanity prepared to receive them as the Divine seed of the Tree of Lives, to produce a new Tree of Lives, a new Church, and so perpetuate or guard the way of the Tree of Lives.

In this way He was the door out of the old dispensation into the new. When he comes again as the heavens of the Christian age rolled together as a scroll preparatory to passing away as Jesus did, he will come, not as the high priest of the order of Melchizedek, as Jesus did, but as the high priest of the order of Levi, who must offer sacrifice for his own sins and for the sins of the people.

Before the children of Israel who were born in the wilderness could enter the literal Canaan, even after they had crossed the Jordan, they had to be circumcised by Joshua, the Hebrew for Jesus, which means Saviour. The entering the literal Canaan was a type of the entering the heavenly Canaan or the resurrection state, or state of the sons of God now coming in the harvest—the end of the Christian age.

As Joshua, Saviour, had to circumcise the children of Israel before they could enter the literal Canaan, so Cyrus, the Messiah—Saviour as Messenger of the Covenant—must now circumcise the children of the kingdom before they can enter the heavenly Canaan, the temple of God, the perfected, Divine humanity, and become the sons of God; *virgine* beings.

He does this by first imparting to them the doctrine of life and then aiding them in their strenuous efforts to apply it to their own lives by baptizing them with his own spirit through his translation, or theocrasis, in response to their faith and longing desire for such baptism. This corresponds to what happened to Elisha, after the translation of Elijah, in response to his urgent and persistent desire and importunate request.

This is what is described in Malachi as the turning "the heart of the fathers to the children, and the heart of the children to their fathers." When this is accomplished Jesus' promise will be fulfilled: "I will come again and receive you to myself"—my condition as a Son of God—now become the Father.

This cannot be accomplished for any one who does not recognize the Messenger, Messiah, anointed Saviour, the one whom John saw as having "overcome" and, when he had overcome, receiving the new name of God, the name that Isaiah declared belonged to Jesus even from childhood.

As Isaiah prophesied of Jesus, so he also prophesied of Cyrus as the Shepherd of Israel who should perform, not some of God's pleasure, but all his "pleasure, even saying to Jerusalem," (the new Church of the Koreshan age) "thou shalt be built; and to the temple," (the perfected Divine humanity) "thy foundation shall be laid."

SECOND. "Are not a belief that God at certain times manifests himself in humanity, and a pure life that cherishes aspirations towards divinity sufficient to secure eternal life?"

No more than, if I wanted to build a most exquisitely modeled and beau-

tiful temple of marble, a general belief that there was an architect somewhere who had the skill my great design required would answer my purpose. Nothing short of searching out, at whatever expense of time and labor was necessary, and employing such architect would give any promise of the completion of my enterprise.

Let Jesus answer the question. In response to the wealthy young man's question, "Good Master, what good thing shall I do to inherit eternal" (age-long) "life," the all-wise Teacher said, "Keep the commandments." Not keep them in some entirely unknown, spiritual hereafter, but *here and now*. The professed Christianity of to-day says it cannot be done, and it is perfectly certain that it does not keep one of them.

But the doctrine of them is what Cyrus comes to teach, and, under his instruction and by the help of the baptism of his Spirit, they will be kept, and the keeping of them will bring life to the dead. Jesus kept them and hence had life when all other men of his time, and all time since, were dead because they did not keep them.

In the spirit of kindly criticism the writer suggests that inasmuch as most people are evidently not developed up to the plane where they can comprehend the sublime and wonderful truths of Koreshan Science they are not to blame for such manifest lack of power to understand, and hence do not deserve the curt and harsh replies to candid inquiries, which some of the writers for the FLAMING SWORD, who are more perfectly informed, sometimes indulge in. For one, I must plead guilty to the soft impeachment and promise better manners in the future. I agree with Cicero that honest doubt should be patiently instructed, but that hostile attack may sometimes, after the example of Jesus, be met with keen retort.

THIRD. "Where there are so many claimants to the honors and the infinite labors and sacrifices of messiahship, how can an honest inquirer determine which is the true one?"

First he must conclude, by the fact of almost numberless claimants, that this is the time for the genuine Messiah to come, for counterfeit coins are never found where there is not some genuine coin. Then he must weigh well the ten thousand signs in prophecy, in nature, in the person himself and the exact cycle of time for his appearing, and in all the circumstances of his birth and life and teachings.

He is the anthropic sun that rises and sets. In him must center all knowledge. Towards him as a center must flow all human forces, and from him as a center must flow back to the circumferences these forces modified.

Without polarization there is no power anywhere in nature, and if humanity is to receive a mighty uplift the forces of knowledge and power that are to effect it must first be polarized in matter—in a human form, a man—and then be changed to spirit and appropriated.

The outside humanity, that have no development that fits them for part in this battery of human forces, must wait for the evidence of its power until, as in the case of lightning, they see its effects. These, as in the similar crisis eighteen hundred years ago, will be the overpowering and all-convincing proof as to which is the genuine and which the false Messiah.

A Missourian, a more recent student of Koreshan Science, is puzzled as to its teachings with regard to sex relations after the baptism. It will help to an understanding of the case to read the account of what will take place at this time, which is given by Jesus, himself, in Matt. xxiv. 41.

One man and one woman will disappear by dematerialization and the two will materialize and be seen as one being, a *virgin* or *virgine*—man-woman—being, as the word signifies. The same kind of being was Adam when he was created, before he fell. As the product of the planting of the virgin, Jesus, in the humanity, John saw 144,000 such beings on mount Zion in the end of the Christian age, which is this time.—O. F. L.

The truth may seek for soil in which to be planted, and the soil may hunger and thirst for the bread and the water with which it may be enriched for the unfolding life; but there is no life till the two unite in the living thing whose roots are in the soil and whose branches are in the heavens.—K

## THE MONEY GOD.

An American coin has on one side of it these words—"In God we trust." On the other side are the significant words, "One dollar"—A pretty broad hint of the golden calf which overshadows the land from ocean to ocean; yes, and perhaps the entire globe. 'Tis not the Roman Catholic Church alone which sells indulgences. Wherever the standard of Christianity, so-called, has been raised, its fostering government draws a revenue from spirituous liquors, opium and tobacco; and does this, well knowing that a large class of people will have these things though a license be put upon them which would make them worth their weight in gold, aye, and in human tears and agony one hundred fold that amount.

Money will buy any quantity of sins, shame, disease and death in every country and city my feet have wandered in. The average Christian's nerves seem to center in his pocket-book. Say money to him, and there is a quicker vibration of heart and brain, while all the particles of his being seem to quiver in rhythmic response. It is not the mere touch of gold that gives so much delight, as it is the vision of lands, palaces, pictures, boats, horses, receptions, banquets, legislative halls and other places and conditions of luxurious ease and power which gold may be used to open for him.

Disguise the truth as we may, *gold is God*, to the largest crowd of human beings on this earth. Gold is the ultimate rule of life. Thomas Hood wove it into song thus:—

"Gold, Gold, Gold, Gold!  
Bright and yellow, hard and cold,  
Molten, graven, hammered and rolled,  
Stolen, borrowed squandered and doled,  
Spurred by the young, but hugged by the old,  
Even to the verge of the graveyard mold,  
Gold, Gold, Gold, Gold!"

I once heard a very popular clergyman repeat the above lines, quite effectively, but (presumably to let his audience down easily) he added, "Sam Jones says—'You can tell pretty well what estimate God puts upon gold, by looking at the almighty *mean men*, to whom he (God) has given the most of it.' Well my dear young friends, *who* would not be willing to be called *mean*, if we could have all the gold we wanted, and (rubbing his hands briskly) I think brother Jones would take a little of the meanness along with the rest of us." This man of God *did* have the grace to whitewash the above, by adding, "Butah, my friends there is a greater wealth than dollars and cents."

Evidently this spiritual adviser had not found its greater wealth, for the next sentence was an appeal to materialism (the spirit of churchanity) and making assertions that, to say the least, were questionable; but he succeeded in generously tickling the public nerves with the golden fringe of wealth, and then for very decency's sake, venerated his sayings with cant phrases of Christian ethics and called the whole a *sermon* for the spiritual upbuilding of the people! With such guide-posts, is it any wonder that the left hand path is full, while the right hand way of truth has but few enquirers!

This love and worship of material wealth is the most gigantic delusion which over-caps Christendom, and though illusive, its might and power are above all others in the affections of the people. Under its blighting influence Truth, Charity and Love fade out of business morality, and are not seen in the haunts of pleasure, as amid ambitious walks. These virtues can only be resurrected in the hearts of those who, like the Russian Tolstoi and a few others, have made of this wealth, the means of linking human hearts together in brotherly love. \* \* \* The need is a *noble humanity, men and women*, who are masters and mistresses of themselves, in the mind as well as in the outer life.

The materialist cannot be master of himself, but must grow more and more in his lower nature, and become more and more dissatisfied with the slow accumulations of wealth and power; and equally so because pleasure eludes his grasp, yet like the will o' the wisp, entices him on, while his higher consciousness grows less and less active, and self-control well nigh impossible. It takes a high degree of moral culture to be able to keep the physical and mental planes of being vibrating to the music of justice, Universal Love and duty.

However much lower loves and inclinations may clash, yet it is between

high-living in our inner selves, made perceptible to others by *deeds*, and a debased groveling life of sense and selfishness, that the great atle of life is to be fought. Either the unsealed height and grandeur of our divine nature, will conquer and lead all upward, or the deepest depths of a sensual, material life must engulf all that make man more than the animal, and the mark of the beast must be all that will reward him. When a teacher of heavenly paths publicly declares he would willingly show the cloven foot (devil) if by meanness he could have great wealth, and because of his *sordid* soul suspects that everyone else would do the same, the culture of restraint must be more than irksome.

'Tis often heard asserted by the elect of the churches, "I am not to blame for my thoughts; they are beyond control." Side by side with this saying is another, "'Tis none of my business." A small child piously educated in prayer and church attendance, but by nature loving and pitiful and philanthropic, had witnessed some sad sights during the day, of woe and want, so she referred in prayer to her unknown God thus: "Oh Lord, I have seen so many hungry children to-day, and it makes me feel awful bad,—but then I s'pose it is none of my business." This child illustrates fully what most of the people mean by "minding their own business."

How can men and women, cradled in such heresy, be pure in thought, word and deed, or learn to take themselves in hand, and finish themselves into perfect type of immortal beings destined to be teachers of yet unborn ages! How little do all of us understand the oneness of life whether found in palace or hut, clothed in kingly attire or in the rags of a beggar! How little do we appreciate the power of the soul to banish impurity of thought, and replace it with deeds, which shall reflect only celestial pictures!—*A Pilgrim in Christian Lands. The Buddhist.*

Royalty in the Word (God) is simply possession of and power to impart the truth of the Word. This is the supreme authority obtaining in and executed by the King of kings. This does not inhere as a love of rule, but as an affection or desire to impart that which will render all who will receive the Word, not subjects, but kings and priests unto God.—K.

There can be but one basis for the establishment of the kingdom of righteousness, and that is the system of brotherly love, to be evolved or unfolded from the Christ (Messiah) or God-man, the archetype and seed whence the kingdom has its origin.

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